1:Campbell E-5 (1954-1955)1964
EH14 Sarakatsani EH14
Zagori

593 marriages. But in the Sarakatsan family the obligations of the
581 parents towards their children transcend all other considerations. It is their duty to bring them up in an honourable and
[586] integral family group. Divorce is not possible. Consequently the marriage bond, if for no other reason than its position within the total complex of family relations, is an indestructible tie. The husband and wife, through their categorical obligations to their children, are compelled to an almost complete identification of interests.

2. PARENTS AND CHILDREN

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●854 Children from the day of their birth are the centre of attention and interest in the family. The needs of the infant take priority over all others. Since the family generally lives in a single hut without internal partitions, the adults must make many concessions. The new-born child sleeps tightly swaddled in a wooden rocking cradle which is enveloped from end to end in a blanket, so that he lies in a kind of dark airless tent. Mothers are fearful of the effects of cold air and evil spirits, and even at the height of summer a fire is kept burning day and night inside the hut to the discomfiture of the adults. If the child is a light sleeper, nobody is allowed to talk. For the first forty days after the birth, the hut or house after dusk is like a city under siege, with windows boarded, the door barred, and salt and incense at strategic points such as the threshold and window cracks to repel any invasion of the Devil. The child is the single concern, and its condition almost the only topic of conversation.

From its earliest days the infant receives attention from all the members of the family. The grandmother nurses it while her daughter-in-law moves about her many tasks. When he returns from the sheep the father at once turns to his child and plays with it. The grandfather, the uncles, and the unmarried aunts, are always bending over the cradle to smile at it, and young siblings, ignoring the child's resentment, plant enormous
[855] kisses on its face. This intense attitude of love and concern for the child on the part of all the members of the extended family does not change as the child grows up.

867 By the age of four, a child has differentiated in an elementary
858 fashion the various roles of different individuals in the extended family. He has distinguished between the attitudes of his

585 long chain of the dancers. Their pace subsided
535 to a ritual shuffle. There is nothing unusual in this; with a few exceptions, Greek dances, however many people may be joined hand in hand, are in effect solos — everything devolves on the leader, and each dancer, when his turn comes, fulfills the temporary role of coryphaeus. The job of the others, and especially of his immediate neighbor, to whom he is linked by a handkerchief, is to support him in his convolutions, and these are astonishing when a real mountain dasher is in the lead. But today, even after the first bridal saraband, the Dionysiac zest seemed to abandon the others when they linked hands. The dominance of form in the life of these nomads began to dawn on us.

595 Outside this semicircle, however, all was rejoicing. Staidness evaporated on release, and scores of young nomads were carousing and reeling under
[535] the branches. Squatting or standing among the wigwams, rings of geometrical women confabulated or sang together, and there was even an ex-
[283] clusive little ellipse of dancing women. Their gatherings were abristle — like those of the men with their crooks — with the carved distaffs tucked in their belts, all cloudy with rough hanks of raw wool, the spindles rising and falling at the end
● [854] of their twirling threads. Some of the younger of these spinning squaws had wooden cradles slung papooselike on their backs, each containing
[533] a miniature nomad. Their songs had the same epic themes, laced with lament, as those of the men. The murmur of their talk was broken, again and again, with peals of laughter.

The Sarakatsánissas, usually so silent in the

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[p.81-A]